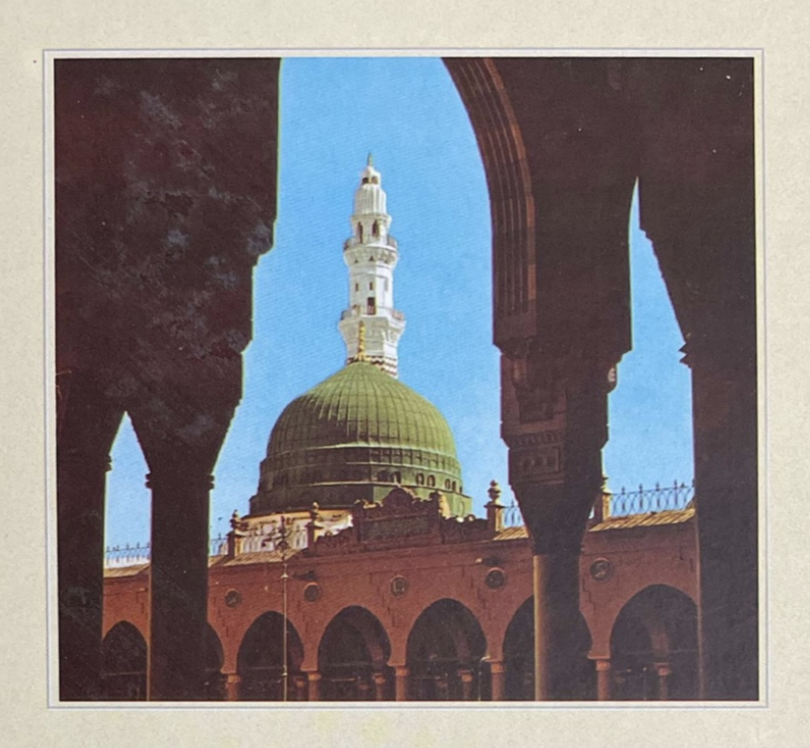


Short **Biography** of The Prophet

صلى الله عليـــــه وسلم

& His Ten Companions

Compiled by

Al-Imam Al-Hafiz 'Abdul-Ghani Al-Maqdisi
(544H-600H)

DARUSSALAM

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The Prophet ﷺ and His Ten Companions

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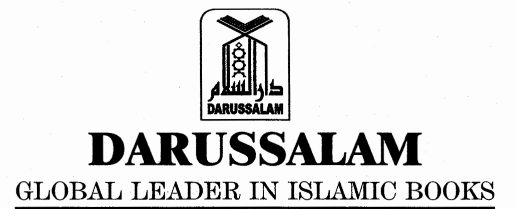
Short Biographies of

The Prophet ﷺ and His Ten Companions

Who were given the Tidings of Paradise

Compiled by:

Al-Imam Al-Hafiz 'Abdul-Ghani
bin Abdul-Wahid Al-Maqdisi (544 H - 600 H)



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All praise is due to Allâh, and may He grant peace and blessings upon Muhammad, His Last Messenger.

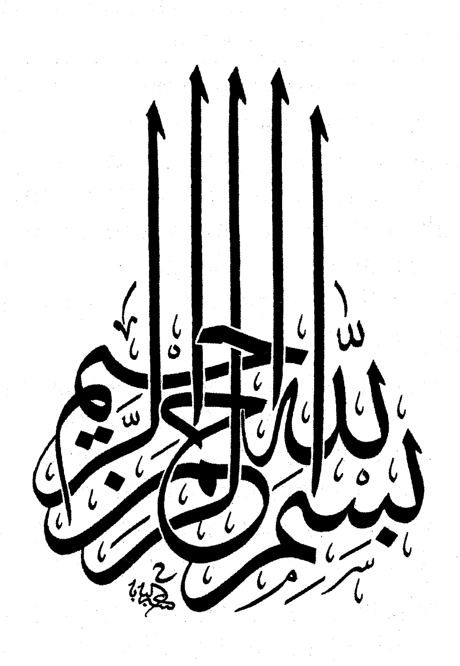
Since it is of utmost importance that the Muslims know about the Prophet that Allâh sent to them, we at Darussalam selected this brief biography written by the famous scholar 'Abdul-Ghani bin 'Abdul-Wahid Al-Maqdisi who has written many valuable books on *Seerah, Fiqh* and other important issues. He traveled extensively in search of knowledge and to spread the true teachings of Islam. His description is found in all the well-known Arabic biography books.

The main purpose of this book is to present the life of the Prophet ﷺ in a brief form so that every Muslim should know something about all the important aspects of the Prophet's life and retain them in his memory. The most important thing is to note that the author has included in this book such details about the life of the Prophet ﷺ which are not found in the general *Seerah* books.

The book also includes biographies of the Ten Companions who were given the glad tidings of Paradise, may Allâh be pleased with them all.

We ask Allâh to accept this from us and for the benefit of Islam and the Muslims. Praise be to Allâh, and may He send peace and blessings upon His Last Prophet and Messenger Muhammad.

Abdul-Malik Mujahid
General Manager Darussalam
Riyadh, Saudi Arabia


بسم الله الرحمن الرحيم

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Short Biographies of the Ten Companions Who were given the Tidings of Paradise



A Brief Biography of the Author

Al-Hafiz 'Abdul-Ghani Al-Maqdisi

A Brief Biography of the Author

Written by
Abu 'Abdur-Rahman Khalid bin 'Abdur-Rahman
bin Hamad Ash-Shaiy'

All praise is due to Allâh. We praise Him, we seek His help, we beg His forgiveness, and we seek refuge in Him against the evil of our own souls, and the evil of our deeds. He whom the Almighty Allâh guides, there is none to mislead him, and he whom the Almighty Allâh causes to go astray; there is none to guide him. I testify that there is no deity worthy of worship except the Almighty Allâh, Who has no partners or equals, and is alone in His Dominion. I also testify that Muhammad ﷺ, is His servant and Messenger.

To proceed:

This is an important essay by the renowned scholar, Al-Hafiz 'Abdul-Ghani Al-Maqdisi, in which he compiles the abridged biography of the Prophet ﷺ. In it he records the moral and physical characteristics of the Prophet ﷺ, as well as some of the miracles he performed, by the Grace of the Almighty Allâh. The author also added brief biographies of the Ten Companions, who were given the glad tidings of Paradise. In them he gives their lineages, brief descriptions of their attributes, along with their ages and times of death.

His Name and Lineage

He was the Imam, Al-Hafiz Taqiuddin Abu Muhammad Abdul-Ghani bin Abdul-Wahid bin 'Ali Al-Maqdisi Al-Jumma'ili Ad-Dimashqi As-Salihi Al-Hanbali.

His Birth

He was born in Jumma'il, a part of Nablus, Palestine, may the Almighty Allâh free it soon. He was born in the year 544 H, and was called Al-Maqdisi since Jumma'il was so close to Baitul-Maqdis (Jerusalem). He was also known as As-Salihi, because his family came from the village As-Salihiyyah.

His Upbringing and His Fondness of Knowledge

He, may Allâh have mercy on him, moved with his family to Damascus where he started his education under the care of renowned Shaikhs Muhammad bin Ahmad bin Qudamah Al-Maqdisi, and Muwaffaquddin 'Abdullah bin Qudamah, along with other Shaikhs of Damascus. He studied jurisprudence with them, as well as other branches of Islamic knowledge.

He later traveled in search of knowledge to many different cities such as: Baghdad, Alexandria, Jerusalem, Harran, Mosul, Isfahan, Hamadan and others.

He was not one to waste time, and he used to busy himself with reading, writing, and performing acts of worship.

His Struggles

In accordance with the Decree of Allâh, Al-Hafiz 'Abdul-Ghani was exposed to many afflictions and persecutions when he proclaimed the truth. His opponents, those thirsty for power, and

the extremists among the scholars resisted him wherever he went. As a result, he was compelled to move from one city to another, and from one country to another. He was expelled from Mosul, Isfahan, Damascus, Ba'lbak and Cairo because he proclaimed the truth and followed the ways of the pious predecessors.

His Creed

The creed of the pious predecessors was his creed, may Allâh have mercy on them all. His creed was based on believing in the Verses and *Ahadith* about the Attributes of Allâh, without resemblance, suspension, or interpretation.

His Teachers

He learned from Abul-Fath bin Al-Batti, Abul-Hasan 'Ali bin Rabah Al-Farra', 'Abdul-Qadir Al-Jiyli, Hibatullah bin Hilal Ad-Daqqaq, and Abu Zar'ah Al-Maqdisi, in Baghdad.

He also studied under Muhammad bin 'Ali Ar-Rahbi, 'Abdullah bin Birri, and others in Egypt.

He was a student of Abu Musa Al-Madaini, Abul-Fath Al-Kharqi, Muhammad bin Abdul-Wahid As-Sa'igh, and others in Isfahan.

He was taught by Abul-Makarim bin Hilal, Salman bin 'Ali Ar-Rahbi, and others in Damascus.

In Mosul, he learned from Abul-Fadl At-Tusi, and in Alexandria from Abu Tahir As-Salafi and other Imams.[1]

His Students

Those who report from him include: Shaikh Muwaffaquddin and his three sons; 'Izzuddin, Abu Musa, and Abu Sulaiman. Also Al-Hafiz Ad-Diya' Al-Maqdisi, Al-Khatib Sulaiman bin Rahmah

[1] More can be seen in *Siyar A'lam An-Nubala'* 21:444.

Al-As'ardi, Al-Baha' Abdur-Rahman, 'Abdul-'Aziz 'Abdul-Jabbar Al-Qalansi, and others.[1]

His Compilations

Al-Kamal fi Asma'ur-Rijal, Al-'Umdah fil-Ahkam, An-Nasihah fil-Ada'iyah As-Sahihah, Manaqib As-Sahabah, Mihnah Al-Imam Ahmad, As-Sifat, as well as many other books.

His Death

He, may Allâh have mercy on him, kept on inviting the people with his knowledge, and the valuable books he composed until his death on Monday the 23rd of Rabi'ul-Awwal 600 AH , at the age of 56. He was buried in Egypt.

The Scholars' Remarks About Him

A group of scholars attributed to him many qualities demonstrating his profound knowledge of the science of *Hadith* and the narrators. They testified to his pure soul, and firmly established belief. They testified to his ardent adherence to the *Sunnah,* his enjoining what was right and forbidding what was wrong, and to his extreme anger when the limits of Allâh were transgressed. He was known for his generosity, piety and fearfulness, and many acts of worship. May the Almighty Allâh grant him His Mercy, and cause him to dwell in Paradise.

For more details about his biography see:

Siyar A'lam An-Nubala' by Al-Hafiz Adh-Dhahabi 21:443.
Al-Bidayah wan-Nihayah by Al-Hafiz Ibn Kathir 13:46-48.
Ad-Dhayl 'ala Tabaqat Al-Hanabilah by Al-Hafiz Ibn Rajab 2:5-34.
Husnul-Muhadharah by Al-Hafiz As-Suyuti 1:354.
Shadhratudh-Dhahab by Ibnul-'Imad Al-Hanbali 4:345-346.

[1] Those may be seen in *Siyar A'lam An-Nubala'* 21:446-448.

His Reason For Writing This Book

'Abdul-Karim bin 'Abdun-Nur bin Munir Al-Halabi said, "Some scholars told me that the reason behind the compilation of this book, by Al-Hafiz 'Abdul-Ghani Al-Maqdisi, was that once the author went out with some of his friends until they came to a monastery. Al-Hafiz 'Abdul-Ghani Al-Maqdisi sat by the bank of a river that was nearby, while a friend went directly to knock on the monastery gate. A monk came out and asked him, 'What is your religion?' He replied, 'Islam.' The monk then asked, 'Who do you follow?' He answered, 'Muhammad.' The monk requested of him, 'Tell me about his lineage and his characteristics.' Since the friend of Al-Hafiz 'Abdul-Ghani Al-Maqdisi did not have any knowledge concerning the subject, he kept silent. Thereupon the monk said, 'I will not entertain you.'

"The friend returned to Al-Hafiz 'Abdul-Ghani Al-Maqdisi and explained to him what happened, so he proceeded to give him some information about the subject. The friend then returned to the monk and answered his previous request. The monk then said to him, 'This information is not from you. This information came from the Shaikh who is sitting by the bank of the river.'

"The monk had seen the Shaikh and was amazed by him. He came to Al-Hafiz 'Abdul-Ghani Al-Maqdisi, who mentioned to him some of the characteristics and miracles of our Prophet Muhammad ﷺ, after which he converted to Islam, and became a good Muslim."



Short Biography of The Prophet Muhammad ﷺ



In the Name of Allâh, the Most Gracious the Most Merciful

The Imam and the renowned scholar, Al-Hafiz Abu Muhammad 'Abdul-Ghani bin 'Abdul-Wahid Al-Maqdisi, may Allâh be pleased with him said:

Praise is to Allâh, the Creator of the heavens and the earth, the Maker of light and darkness. The One Who will gather the people together for the final judgment; when the doers of good will be successful, and the doers of evil will be the losers.

I testify that there is no deity worthy of worship except the Almighty Allâh, Who has no partners; a testimony that will bring happiness to its faithful on the Day of Judgment, and prayers and peace be upon our Messenger Muhammad, his family and his Companions.

To proceed:

This is a brief overview of the descriptions of the life and the characteristics of our Prophet Muhammad ﷺ that every one of us should familiarize ourselves with.



His Lineage

He was Abul-Qasim, Muhammad bin 'Abdullah, bin 'Abdul-Muttalib bin Hashim bin 'Abd Manaf bin Qusai bin Kilab bin Murrah bin Ka'b bin Luai bin Ghalib bin Fihr bin Malik bin An-Nadhr bin Kinanah bin Khuzaimah bin Mudrikah bin Ilyas bin Mudar bin Nizar bin Ma'add bin 'Adnan bin Add bin Al-Muqawwim bin Nahur bin Terah bin Ya'rub bin Yashjub bin Nabit bin Isma'il bin Ibrahim bin Tarih - who is Azar bin Nahor - bin Saru' bin Ra'u bin Falikh bin 'Aebar bin Shalikh bin Arfakhshad bin Sam bin Nuh bin Lamek bin Mutushalkh bin Akhnukh - who it is claimed was Idris the Prophet who was the first of the offspring of Adam to be given Prophethood and the first to write with the pen - bin Yard bin Mahlel bin Qinin bin Yanash bin Shith bin Adam, may Allâh's peace and blessings be upon him.

Muhammad bin Ishaq bin Yasar Al-Madani mentioned this lineage in some of his narrations. There is consensus among the narrators until Adnan, while they differ about who came after him.

The name Quraish is said to be that of Fihr bin Malik, or, as others say it was An-Nadr bin Kinanah.



His Mother

His mother was 'Aminah bint Wahb bin 'Abd Manaf bin Zuhrah bin Kilab bin Murrah bin Ka'b bin Luai bin Ghalib.



His Birth

The Messenger of Allâh ﷺ, was born on a Monday, after two nights had passed of the month of Rabi'ul-Awwal, in the Year of the Elephant.



The Death of His Father, Mother, and Grandfather

Narrators differ concerning the death of his father. Some say he died when Muhammad ﷺ was twenty-eight months old. Others contend that his father died when he was seven months old. While a third party accounts that his father died in Darun-Nabighah while he was still a fetus in his mother's womb, others say that it was at Al-'Abwa', a place between Makkah and Al-Madinah.

Abu 'Abdullah Az-Zubair bin Bakkar Az-Zubairi said:

"'Abdullah bin 'Abdul-Muttalib died in Al-Madinah when the Messenger of Allâh was two months old. His mother died when he was four years old, and his grandfather, 'Abdul-Muttalib, died when he was eight."[1]

However, there are two narrations about the death of his mother; one that she died when he was four; the other that she died when he was six.



[1] The view that his father died while before he was born is the view of the majority of scholars. This may be seen in *Zadul-Ma'ad* 1:76, *Al-Bidayah wan-Nihayah* 2:322-323, *As-Seerah* by Adh-Dhahabi, p. 50, *Fathul-Bari* 7:163 and others.

His Nursing

Thuwaibah, the female slave of Abu Lahab, who had just given birth to her son Masruh, suckled him.[1] She also suckled Hamzah bin 'Abdul-Muttalib and Abu Salamah 'Abdullah bin 'Abdul-Asad Al-Makhzumi. Halimah bint Abu Dhu'aib As-Sa'diyyah also suckled him.[2]



[1] See *Al-Bukhari* no. 5101, *Muslim* 1449, *Abu Dawud* 2056 and *An-Nasa'i* 6:96.

[2] See *Al-Bidayah wan-Nihayah* 2:335 where he mentions a *Hadith* in which the Prophet ﷺ stated this. Ibn Kathir said, "Its chain of narration is strong." Al-Albani also mentioned it in *As-Sahihah* no. 1545. See also *Majma'uz-Zawa'id* 8:222.

His Names

Jubair bin Mut'im ﷺ narrated that Allâh's Messenger ﷺ said:

«أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا الْمَاحِي الَّذِي يَمْحُو اللهُ بِيَ الْكُفْرَ، وَأَنَا الْحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَى قَدَمَيَّ، وَأَنَا الْعَاقِبُ الَّذِي لَيْسَ بَعْدِي نَبِيٌّ»

"I have five names: I am Muhammad and Ahmad; I am Al-Mahi, through whom Allâh will eliminate Al-Kufr (i.e. disbelief and infidelity); I am Al-Hashir, who will be the first to be resurrected, the people being resurrected after me; and I am also Al-'Aqib (i.e. there will be no Prophet after me)."[1]

Abu Musa 'Abdullah bin Qais narrated that the Messenger of Allâh ﷺ named himself some names that they memorized. He ﷺ said:

«أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَالْمُقَفِّي، وَنَبِيُّ التَّوْبَةِ، وَنَبِيُّ الرَّحْمَةِ»

"I am Muhammad; I am Ahmad; I am Al-Muqaffi (the last in succession), and I am the Prophet of repentance and the Prophet of mercy."

In another version, the Prophet ﷺ said:

«وَنَبِيُّ الْمَلْحَمَةِ»

"And I am the Prophet of Al-Malhamah."

[1] *Al-Bukhari* no. 3532 and 4896 without the last part explaining the name *Al-'Aqib,* and *Muslim* no. 2354 with similar wording.

- that means, "fighting" and it is authentic, it was recorded by Muslim.[1]

Jabir ﷺ narrated that the Messenger of Allâh ﷺ said:

«أَنَا أَحْمَدُ، وَأَنَا مُحَمَّدٌ، وَأَنَا الْحَاشِرُ، وَأَنَا الْمَاحِي الَّذِي يَمْحُو اللهُ بِي الْكُفْرَ، فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ لِوَاءُ الْحَمْدِ مَعِيَ، وَكُنْتُ إِمَامَ الْمُرْسَلِينَ، وَصَاحِبَ شَفَاعَتِهِمْ»

"I am Muhammad and Ahmad; I am Al-Hashir, who will be the first to be resurrected, the people being resurrected after me; I am Al-Mahi, through whom the Almighty Allâh will eliminate Al-Kufr (i.e. disbelief and infidelity). On the Day of Judgment, the banner of praise will be with me, and I will be the leader of the Messengers, and their intercessor."

In His Mighty Book, Allâh named him:

﴿بَشِيرًا وَنَذِيرًا﴾

"'bringer of good news and warning" (*Al-Baqarah* 2:119)

And:

﴿رَءُوفٌ رَّحِيمٌ﴾

"merciful and full of pity" (*At-Tawbah* 9:128)

And:

﴿رَحْمَةً لِّلْعَٰلَمِينَ﴾

"a mercy to the worlds" (*Al-Anbiya'* 21:107)



[1] *Muslim* no. 2355. The part mentioning *Al-Malhamah* is in *Ahmad* 4:395, 404, 407, *Ibn Hibban* no. 6314 and similar in *Ahmad* 5:405, and At-Tirmidhi's *Ash-Shama'il* p. 191, after which Al-Albani said: "Its chain is *Hasan* (fair)..."

His Upbringing, Trips to Syria, and Marriage to Khadijah رضي الله عنها

After he was orphaned, the Messenger of Allâh ﷺ, was under the care of his grandfather, 'Abdul-Muttalib, and after his death, his paternal uncle, Abu Talib took on the responsibility of raising the young boy.

Allâh, the Almighty, protected him from following the evil ways and customs of the people of pre-Islamic Arabia. Allâh endowed him good character, he was known among his people for his fairness, he was held in high esteem because of his truthfulness, excellence of manners and his purity.

When the Messenger of Allâh ﷺ was just a boy of about twelve years, he and his uncle, Abu Talib, made a journey to Busra.[1] It was there that a monk by the name of Bahira saw the young Muhammad, and recognized him immediately as the Prophet of Almighty Allâh. Bahira took him by hand and said, "This is the master of the worlds, this is the Messenger of the Lord of all that exists. He will be sent as a mercy to the worlds."

Bahira was asked, "Who told you so?" He replied, "When he came from Al-'Aqabah, there was not a tree or rock that did not prostrate itself; such creatures only prostrate themselves to a Prophet, and we find him mentioned in our books." Bahira then instructed Abu Talib to return with the boy to Al-'Aqabah, out of

[1] A city in north-western Syria.

fear of what the Jews might do to him, if they found him in Busra.[1]

When he grew to be a young man, the Prophet ﷺ again went to Busra with Maisarah, the servant of a noblewoman by the name of Khadijah, to sell merchandise belonging to her. Upon his return to Makkah, Khadijah was so pleased with the profits he had netted her, and so impressed by this young man's honesty and nobility of character that she proposed marriage to him.

He married Khadijah ؓ[2] when he was twenty-five years old,[3] and when he reached the age of forty, Allâh the Almighty chose him to convey His Message. It was during one of his retreats to the cave of Hira', in Makkah, that the angel Jibril first appeared

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[1] This is short version of the story is recorded by At-Tirmidhi (no. 3620) and Al-Hakim (2:615-617) who said, "This *Hadith* is *Sahih* according to the criteria of the Two Shaikhs, and they did not record it." But in *At-Talkhis*, Adh-Dhahabi said, "I think it is fabricated, for some of it is false." In *As-Seerah* p. 57, he said, "It is a *Hadith* that is very *Munkar* (denounced)." Ibn Kathir also called it *Gharib* (scarce, unfamiliar or strange) in *Al-Bidayah wan-Nihayah* 2:348. This is because some of the versions mention Bilal. In his *Seerah* Ibn Kathir said, "At-Tirmidhi's narrators are trustworthy." In *Al-Isabah* 1:293, Ibn Hajar said, "This story has been mentioned with a chain consisting of trustworthy narrators via the *Hadith* of Abu Musa Al-Ash'ari that was recorded by At-Tirmidhi and others. But in it the monk was not named, and it also contains other objectionable statements, that is the statement that Abu Bakr and Bilal were his followers then. The reason for rejecting this is that Abu Bakr was not a follower of his at that time, nor had he purchaced Bilal yet. This only implies that this portion is from another *Hadith* and it was attached to this *Hadith*. So in summary, it is a blunder from one of the narrators." Al-Albani also graded this *Hadith* authentic in *Sunan At-Tirmidhi* and *Al-Mishkat*, and he said, "But the mention of Bilal is *Munkar* (denounced) as they say." Others who recorded it include Al-Bazzar (according to Ibn Al-Qayyim in *Zadul-Ma'ad* 1:77) Ibn 'Asakir in *Tarikh Dimashq* pp. 1-7, Ibn Ishaq p. 53, Al-Baihaqi in *Dala'il An-Nubuwwah* 2:24-26, Abu Nu'aim in *Dala'il An-Nubuwwah* p. 170-172. Ibn Abu Shaibah no. 11782 and 18390 as well as others.

[2] The scholars consider it allowed to say such phrase, although they do not consider it lawful to require it, or make it a habit, for an individual aside from one of the Prophets.

[3] The more popular view is that he was forty. See *Fathul-Bari* 7:134 and *Siyar A'lam An-Nubala'* 2:109.

to him. He remained in Makkah for thirteen years, or, some say fifteen, or only ten, but the first view is what is correct.[1]

He would perform the prayer in Makkah facing Baitul- Maqdis, in Jerusalem, all the while never turning his back to Al-Ka'bah. Rather it would be in front of him, in the direction of Baitul-Maqdis. He kept on facing Baitul- Maqdis in the prayer,[2] for a period up to 16 or 17 months, after his arrival to Al-Madinah.



[1] See *Al-Bukhari* no. 3851.

[2] This was recorded by Al-Hakim and mentioned by Ibn Hajar in *Fathul-Bari* 1:96 without an comments regarding its authenticity.

His Migration

Then he migrated to al-Madinah accompanied by Abu Bakr As-Siddiq ﷺ, the freed slave of Abu Bakr named 'Aamir bin Fuhairah, and 'Abdullah bin 'Uraiqit Al-Laithi, who was a disbeliever, as their guide. The Messenger of Allâh ﷺ remained in Al-Madinah for 10 years.



His Death

He died when he was sixty-three years old, some say that he was sixty-five or sixty, but the first view is what is correct.[1]

His death occurred on a Monday during mid-morning after twelve nights had passed in the month of Rabi'ul-Awwal. Some say it was after two nights had passed or during the beginning of the month.

He was buried on Wednesday night, some say it was a Tuesday, and his illness before death had lasted for twelve days, some saying it was fourteen.

[1] See *Al-Bukhari* nos. 3536, 4466 and *Muslim* no. 2349.

His body was washed by 'Ali bin Abu Talib, his uncle Al-'Abbas, Al-Fadl bin Al-'Abbas, Qutham bin Al-'Abbas, Usamah bin Zaid, Shuqran his freed slave, and the process was attended by Aws bin Khawla Al-Ansari.

He was shrouded in three pieces of cloth from Sahul, a city in Yemen, there was no shirt or turban.[1]

The Muslims offered the funeral prayer individually without an *Imam*.[2] A piece of red velvet that he used to cover himself with was spread underneath him.[3] Al-'Abbas, 'Ali, Al-Fadl bin Al-Abbas, Qutham, and Shuqran entered his grave, which was blocked by nine stone blocks.

He was buried under the place of the bed he was in when he died. The niche was dug in the grave in the home of 'Aishah.[4] Later Abu Bakr and 'Umar would be buried next to him.



[1] See *Al-Bukhari* no. 1264 and *Muslim* 941.

[2] In *Al-Bidayah wan-Nihayah* 5:286, Ibn Kathir states that there is a consensus among the scholars on this matter. In *Al-Umm* 1:244 Ash-Shafi'i said, "They only prayed indivudually, because of their reverence for him..."

[3] *Muslim* no. 967 and *An-Nasa'i* 4:81.

[4] See *Al-Bukhari* no. 3189.

His Children

His Sons

He ﷺ had three sons:

Al-Qasim, after whom he was nicknamed, was born in Makkah before his Prophethood, and died at the age of two. About him, Qatadah said; "He lived until he was able to walk."

'Abdullah was called At-Tayyib and At-Tahir because he was born during the time of Islam. Some say that the names At-Tahir and At-Tayyib were names of other sons, but the former is the most correct opinion.

Ibrahim was born in Al-Madinah and died there during the tenth year after *Hijrah* at the age of 17 or 18 months.

There is a false statement that the Messenger of Allâh ﷺ had a son named 'Abdul-'Uzza, but Allâh the Almighty purified His Messenger ﷺ from ever giving such a polytheistic name.

His Daughters

Zainab was given in marriage to 'Abul-'Aas bin Ar-Rabi' bin 'Abdul-'Uzza bin 'Abd Shams, the son of her maternal aunt Halah bint Khuwailid. She gave birth to 'Ali, who died when he was a little boy; 'Umamah, whom the Prophet ﷺ carried while performing the prayer, who after reaching puberty was given in marriage to 'Ali, after the death of Fatimah.

Fatimah married 'Ali bin Abu Talib, and gave birth to Al-Hasan, Al-Husain, and Muhassin who died in childhood, and also Umm Kulthum who was given in marriage to 'Umar bin Al-Khattab,

and Zainab who was given in marriage to 'Abdullah bin Ja'far.

Ruqayyah wed 'Uthman bin 'Affan. Upon her death, he married her sister, (whose name was also) **'Umm Kulthum** and she also died during his lifetime. Ruqayyah gave birth to a son who was named 'Abdullah, who 'Uthman bin 'Affan was nicknamed after (as Abu Abdullah).

The daughters are four, without any differences among the biographers. As for the sons, the sound opinion is that there were three of them. The birth order of the children of the Prophet ﷺ was Al-Qasim, then, Zainab, Ruqayyah, Fatimah, then 'Umm Kulthum before the dawn of Islam; and then Abdullah and Ibrahim who was born in Al-Madinah. All of his children were from Khadijah, except Ibrahim, who was born from Mariyah, the Coptic. All of his children died before him, except Fatimah, who died six months after his death.



His *Hajj* and *'Umrah*

Humam bin Yahya reported that Qatadah said: "I asked Anas 'How many times did the Prophet ﷺ perform *'Umrah*?' He replied, 'Four times: The *'Umrah* of Hudaibiyah, in Dhul-Qa'dah when the pagans hindered him; the *'Umrah* in the following year, in Dhul-Qa'dah after the peace treaty was signed with them; *'Umrah* from Al-Ji'ranah, where he distributed the war booty (I think he meant the booty of the Battle of Hunain), and the *'Umrah* along with his farewell *Hajj*.' I then asked him, 'How many times did he perform *Hajj*?' He, Anas, replied, 'Once.'"[1]

All of these were performed after his migration to Al-Madinah. As for how many times he performed *Hajj* and *'Umrah* while still in Makkah before the migration, nobody mentioned anything about that.

Therefore, he performed *Hajj* (pilgrimage) only once, and it is known as *Hajjatul-Wida'*, or the farewell pilgrimage in which he bade the people farewell, saying:



"Perhaps you will not see me after this year."[2]

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[1] See *Al-Bukhari* no. 1778, *Muslim* 1253, *Abu Dawud* 1994, *At-Tirmidhi* 815.
[2] See *Muslim* no. 1297, *Abu Dawud* 1970, *An-Nasa'i* 5:270, *Ibn Majah* 3023 and *Ahmad* 3:318, 337, 367 and 378.

His Expeditions

The Messenger of Allâh ﷺ commanded twenty-five battles and dispatched fifty or more expeditions, as authenticated by biographers, such as Muhammad bin Ishaq, Abu Ma'shar, Musa bin 'Uqbah, and others.

He himself actually fought in nine of the battles: Badr, Uhud, Khandaq, Banu Quraizah, Banu Al-Mustaliq, Khaibar, the Conquest of Makkah, Hunain, and At-Ta'if. Others say that he also fought at Wadi Al-Qura,[1] and in Al-Ghabah, and during the battle with Banu An-Nadir.



[1] Wadi Al-Qura and Al-Ghabah are two areas close to Al-Madinah on route to Greater Syria.

His Scribes and Messengers

His scribes included Abu Bakr As-Siddiq, 'Umar bin Al-Khattab, 'Uthman bin 'Affan, 'Ali bin Abu Talib, 'Amr bin Fuhairah, 'Abdullah bin Al-Arqam Az-Zuhri, Ubayy bin Ka'b, Thabit bin Qais bin Shamas, Khalid bin Sa'id bin Al-'Aas, Hanzalah bin Ar-Rabi' Al-Asadi, Zaid bin Thabit, Mu'awiyah bin Abu Sufyan, and Shurahbil bin Hasanah. Mu'awiyah bin Abu Sufyan and Zaid bin Thabit were the most attentive scribes.

He sent 'Amr bin Umayyah Ad-Damri to An-Najashi (the ruler of Ethiopia) whose proper name was Ashamah which means 'a grant'. He took the letter of the Messenger of Allâh ﷺ, placed it on his eyes, descended from his bed and sat on the floor. He accepted Islam and was faithful, doing so before Ja'far bin Abu Talib, and his companions. It is authentically reported that the Messenger of Allâh ﷺ performed the funeral prayer for him on the day he died,[1] and some narrators say that light could be seen coming from his grave.

He ﷺ dispatched Dihyah Al-Kalbi to Caesar, the emperor of the Rome, whose name was Heraclius. He asked about the Prophet ﷺ and was sure of his Prophethood, so he wanted to accept Islam, but his people would not allow it. Fearing the loss of kingdom he refrained.[2]

He ﷺ sent 'Abdullah bin Hudhafah As-Sahmi to Khosrau, the Persian emperor, who upon reading the letter from the Prophet

[1] See *Al-Bukhari* no. 1333.
[2] See *Al-Bukhari* no. 7.

ﷺ tore it into shreds. Afterwhich, the Prophet ﷺ said:

«مَزَّقَ اللهُ مُلْكَهُ»

"May Allâh tear his kingdom to pieces."[1]

Allâh, the Almighty, answered the Messenger's invocation and Khosrau's kingdom was torn up and utterly dispersed.

The Messenger of Allâh ﷺ sent Hatib bin Abu Balt'ah Al-Lakhmi to Al-Muqauqis, the ruler of Alexandria and Egypt. Al-Muqauqis received the message with good manners and said kind words. He did not accept Islam, but he presented Mariyah Al-Qibtiyah, and her sister Sirin, as gifts to the Messenger of Allâh ﷺ. The Messenger gave Sirin as a present to Hassan bin Thabit, who later gave him a son, 'Abdur-Rahman bin Hassan.

The Prophet ﷺ sent 'Amr bin Al-'Aas to the two kings of Oman, Jaifar and 'Abd, the sons of Al-Julandi who were from the tribe of Al-Azd. At the time Jaifar was the ruler and the two brothers accepted Islam. They charged 'Amr bin Al-'Aas with the responsibility of collecting the *Zakah*. 'Amr bin Al-'Aas carried out this responsibility until the death of the Messenger of Allâh ﷺ.

Salit bin 'Amr bin Al-'Aamri was sent to Hawdhah bin 'Ali Al-Hanafi at Al-Yamamah. He entertained him generously and wrote to the Prophet ﷺ saying, "How excellent is what you invite the people to do. I am the orator and poet of my people. So, allocate for me some position." The Messenger of Allâh ﷺ rejected his suggestion, and he later died as a disbeliever in the year of the conquest of Makkah.

The Messenger of Allâh ﷺ sent Shuja' bin Wahb Al-'Asdi to Al-Harith bin Abu Shamir, the Ghassani king in Balqa', a province of Greater Syria. Shuja' met with him at Ghutah in Damascus. Al-Harith read the message, threw it down and threatened, "I will march forth to him," but Caesar prevented him.

[1] *Al-Bukhari* no. 4424.

The Prophet ﷺ sent Al-Muhajir bin Abu 'Umayyah Al-Makhzumi to Al-Harith Al-Himyari, one of the kings of Yemen.

He also sent Al-'Ala' bin Al-Hadrami to Al-Mundhir bin Sawi Al-Abdi, the King of Bahrain, with a letter inviting him to Islam. After reading the letter, he accepted Islam and was faithful.

Abu Musa Al-'Ash'ari and Mu'adh bin Jabal Al-Ansari ﷺ were sent to the people of Yemen. They invited the people to accept Islam and the ruler as well as the majority of the people accepted Islam without putting up a fight.



His Paternal Uncles and Aunts

His Paternal Uncles

The Messenger of Allâh ﷺ had eleven paternal uncles, among them:

Al-Harith was the eldest of 'Abdul-Muttalib's sons, and 'Abdul-Muttalib was nicknamed after him. Some of Al-Harith's sons and grandsons were Companions of the Prophet ﷺ.

Qutham passed away when he was still a youth, and was the maternal brother of Al-Harith.

Az-Zubair bin 'Abdul-Muttalib was one of the nobles of Quraish. He witnessed the Battle of Hunain with the Messenger of Allâh ﷺ, where he proved his courage on that day. He was martyred in Ajnadin, Greater Syria. It was reported that his body was found surrounded by seven others whom he had killed. Dub'ah bint Az-Zubair was a Companion of the Prophet ﷺ as was Umm Hakim bint Az-Zubair who narrated from the Prophet ﷺ.

Hamzah bin 'Abdul-Muttalib, the Lion of Allâh and the Lion of His Messenger ﷺ, was also his foster brother via suckling. He accepted Islam early, migrated to Al-Madinah, participated in the Battle of Badr, and was martyred on the day of Uhud. He was survived by one daughter.

Abul-Fadl Al-'Abbas bin 'Abdul-Muttalib accepted Islam, was faithful to it, and was among those who migrated to Al-Madinah. He was three years older than the Prophet ﷺ, had ten sons, three of whom, Al-Fadl, 'Abdullah, and Qutham were among the Companions of the Prophet ﷺ. He died in the thirty-second year

of the *Hijrah,* in Al-Madinah during the caliphate of 'Uthman bin 'Affan. He, Az-Zubair and Hamzah were the only paternal uncles of the Prophet ﷺ who accepted Islam.

Abu Talib bin 'Abdul-Muttalib, whose real name being 'Abd Manaf, was the maternal brother of 'Abdullah, the Prophet's father, and 'Aatikah who had the dream about the Battle of Badr.[1] Their mother was Fatimah bint 'Amr bin 'Aai'd bin 'Imran bin Makhzum. He had four sons: Talib who died as a disbeliever, while 'Aqil, Ja'far and 'Ali were among the Companions of the Messenger of Allâh ﷺ. Umm Hani, one of his daughters, was one of the female Companions. They say that her real name was Hind. Some reporters say that he had another daughter named Jumanah.

Abu Lahab bin 'Abdul-Muttalib, his real name 'Abdul-'Uzza. His father nicknamed him Abu Lahab because of his handsomeness. Among his children were 'Utbah and Mu'attib who accompanied the Prophet ﷺ in the battle of Hunain. He had a daughter named Durrah, and all of them were Companions of the Prophet ﷺ. He had another son named 'Utaibah who died upon disbelief. He was killed by a lion at Az-Zarqa' in Greater Syria, after the Prophet ﷺ had invoked Allâh against him.

'Abdul-Ka'bah, and **Hajal** whose real name was Al-Mughirah, and **Dhirar,** the maternal brother of Al-'Abbas, and **Al-Ghidaq.** He was called Al-Ghidaq because he was very generous.

His Six Paternal Aunts

Safiyyah bint 'Abdul-Muttalib was the maternal sister of Hamzah; she accepted Islam and migrated to Al-Madinah. She was the mother of Az-Zubair bin Al-'Awwam and she died in Al-Madinah during the caliphate of 'Umar bin Al-Khattab.

'Aatikah bint 'Abdul-Muttalib is said to have accepted Islam.

[1] That is, she had a frightening dream foretelling about the battle as recorded in *Seerah Ibn Hisham* 1:607.

She was the one who had a dream about the Battle of Badr. She was married to Abu 'Umayyah bin Al-Mughirah bin 'Abdullah bin 'Umar bin Makhzum, and she gave birth to 'Abdullah, Zuhair and Qaribah who was the eldest. 'Abdullah accepted Islam.

Arwa bint 'Abdul-Muttalib married 'Umair bin Wahb bin Abdud-Dar bin Qusai. She gave birth to Tulaib bin 'Umair, who was one of the early emigrants. He fought in the Battle of Badr, was martyred in Ajnadin, and left behind no children.

Umaimah bint 'Abdul-Muttalib was married to Jahsh bin Ri'ab. She gave birth to 'Abdullah who was martyred on the day of Uhud, and Abu Ahmad, the blind poet whose proper name was 'Abd. She also gave birth to Zainab, who was the wife of the Prophet ﷺ, Habibah, and Hamnah. All of these were Companions of the Prophet ﷺ. She also had a son named 'Ubaidullah bin Jahsh who accepted Islam but later became a Christian in Ethiopia, then he died there as a disbeliever.

Barrah bint 'Abdul-Muttalib was married to 'Abdul-Asad bin Hilal bin 'Abdullah bin 'Umar bin Makhzum. She gave birth to Abu Salamah, whose proper name was 'Abdullah, and he was the earlier husband of Umm Salamah, the wife of the Prophet ﷺ.

Umm Hakim, whose proper name was Al-Baida' bint 'Abdul-Muttalib. She was married to Kuraiz bin Rabi'ah bin Habib bin 'Abd Shams bin 'Abd Manaf. She was the mother of 'Arwa bint Kuraiz, who was the mother of 'Uthman bin 'Affan ﷺ.



His Wives

Khadijah bint Khuwailid bint Asad bin 'Abdul-'Uzza bin Qusai, was the first wife of the Prophet ﷺ. He married her when he was twenty-five years old, and she remained with him until the Almighty Allâh chose him as His Messenger. She was his trusted confidant. She died three years before the emigration, according to the correct view. Others say that her death was five years before the migration, and still others say four years.

Sawdah bint Zam'ah bin Qais bin 'Abd Shams bin 'Abd Wadd bin Nasr bin Malik bin Hisl bin 'Aamir bin Luai was married to the Prophet ﷺ after the death of Khadijah ؓ in Makkah, before the migration. Sawdah ؓ had been previously married to As-Sakran bin 'Amr the brother of Suhail bin 'Amr. She grew old with the Prophet ﷺ, and he had wanted to divorce her but she gave her alloted days to 'Aishah ؓ so he did not divorce her.[1]

The Messenger of Allâh ﷺ married **'Aishah bint Abu Bakr As-Siddiq** in Makkah two years before the migration. Some say it was three years. She was six years old at the time. Some say that she was seven but the first view is what is correct. They began to live together seven months after the migration in Al-Madinah. Some say it was eighteen months. At the time she was nine years old.

The Prophet ﷺ died when she was only eighteen years old, and she passed away in Al-Madinah during the year 58 AH. Some say it was the year 57 but the first is what is correct. Abu Hurairah ؓ led the funeral prayer for her, and she was buried in Al-Baqi', according to her wishes. The Prophet ﷺ did not marry a virgin besides her. Her nickname was Umm 'Abdullah, and it is reported that she was carrying the child of the Prophet ﷺ but that she had a miscarriage, but that is not confirmed.

[1] See *Al-Bukhari* no. 2593 and *Muslim* 1463.

Hafsah bint 'Umar bin Al-Khattab had been married to Khunais bin Hudhafah, one of the Companions of the Messenger of Allâh ﷺ. He witnessed the Battle of Badr,[1] and died in Al-Madinah. After his death, the Messenger of Allâh ﷺ married Hafsah رضي الله عنها, and it is narrated that the Messenger of Allâh ﷺ wanted to divorce her[2] but the angel Jibril عليه السلام came and said to him, "Indeed Allâh orders you to return to Hafsah because she regularly fasts, and she will be your wife in Paradise."[3]

'Uqbah bin 'Aamir Al-Juhani said, "The Messenger of Allâh ﷺ divorced Hafsah bint 'Umar. 'Umar threw dust on his head saying, 'What will Allâh do with 'Umar and his daughter after this?' Jibril descended the next morning and said to the Prophet ﷺ, 'Indeed Allâh orders you to return to Hafsah out of mercy for 'Umar.'"[4]

Reporters differ about when she died, some say in the twenty-seventh year after migration, while others say it was the twenty-eighth year AH during the year of the conquests in Africa.

The Messenger of Allâh ﷺ also married **Umm Habibah bint Abu Sufyan.** Her proper name was Ramlah bint Sakhr bin Harb bin 'Umayyah bin 'Abd Shams bin 'Abd Manaf. She was among those who made the first migration to Ethiopia, accompanied by her first husband 'Ubaidullah bin Jahsh. There her husband became a Christian, but she chose to remain a Muslim, and was later married by Allâh's Messenger ﷺ while she was in Ethiopia. An-Najashi, the king of Ethiopia, gave her four hundred dirhams as dowry that Allâh's Messenger ﷺ had sent to Ethiopia with 'Amr bin Umayyah Ad-Damri. Her representative for the marriage was 'Uthman bin 'Affan رضي الله عنه. Some say it was Khalid

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[1] See *Al-Bukhari* no. 5122.

[2] See *Abu Dawud* no. 2283, *An-Nasa'i* 6:213, *Ibn Majah* 2016. It was graded authentic by Al-Albani.

[3] Recorded in *Ibn Sa'd* 8:84, *Al-Hakim* 4:15. See also *Majma'uz-Zawa'id* 9:245.

[4] It was mentioned by Al-Haithami in *Majma'uz-Zawa'id* 9:244 and he attributed it to At-Tabarani in *Al-Kabir* (23:188) and said, "It contains 'Amr bin Salih Al-Hadrami, who is not known, but the rest of the narrators are trustworthy narrators."

bin Sa'id bin Al-'Aas. She died in the 44th year H.

The Messenger of Allâh ﷺ also married **Umm Salamah** ﵂. Her proper name was Hind bint Abu Umayyah bin Al-Mughirah bin 'Abdullah bin 'Umar bin Makhzum bin Yaqzah bin Murrah bin Ka'b bin Luai bin Ghalib. She was earlier married to Abu Salamah 'Abdullah bin 'Abdul-Asad bin Hilal bin 'Abdullah bin 'Umar bin Makhzum. She died in the year 62 AH and was buried in Al-Baqi'. She was the last of the wives of the Prophet ﷺ to die, although some say that the last was Maimunah ﵂.

The Prophet ﷺ also married **Zainab bint Jahsh** bin Ri'ab bin Ya'mar bin Sabirah bin Murrah bin Kabir bin Ghanam bin Dudan bin Asad bin Khuzaimah bin Mudrikah bin Ilyas bin Mudar bin Nizar bin Ma'add bin 'Adnan. She was the daughter of his paternal aunt 'Umaimah bint 'Abdul-Muttalib, and was previously married to Zaid bin Harithah, the Prophet's freed slave. When Zaid divorced her, Allâh, above the heavens, married her to the Messenger of Allâh ﷺ. He never conclude a marriage contract with her, and it is authentically narrated that she used to say to the other wives of the Prophet ﷺ: "All of you were given in marriage by your fathers, but Allâh gave me in marriage from above the seven heavens."[1] She died in Al-Madinah in the twentieth year AH and was buried at Al-Baqi'.

The Messenger of Allâh ﷺ also married **Zainab bint Khuzaimah** bin Al-Harith bin 'Abdullah bin 'Amr bin 'Abd Manaf bin Hilal bin 'Aamir bin Sa'sa'ah bin Mu'awiyah. She was called *Ummul-Masakin* 'the mother of the destitute' because she used to feed the poor. She had been previously married to 'Abdullah bin Jahsh. Some say his name was 'Abdut-Tufail bin Al-Harith but the first view is what is correct. The Prophet ﷺ married her in the third year of the migration, and she remained with him for only two or three months.

The Messenger of Allâh ﷺ also married **Juwairiyah bint Al-Harith** bin Abu Dirar bin [Habib] bin 'Aai'dh bin Malik bin Al-

[1] *Al-Bukhari* no. 7420.

Mustaliq Al-Khuza'iyah. She was a captive from the expedition of Banu Al-Mustaliq, and was in the share of Thabit bin Qais bin Shammas, who gave her a contract of manumission. The Messenger of Allâh ﷺ paid the contract's amount for her, and then married her in the sixth year AH. She died in Rabi'ul-Awwal of the fifty-sixth year AH.[1]

The Prophet ﷺ also married **Safiyyah bint Huyaiy** bin Akhtab bin Abu Yahya bin Ka'b bin Al-Khazraj An-Nadriyah, from the offspring of the children of Harun bin 'Imran, the brother of Musa, peace be upon them. Safiyyah was a captive from the Battle of Khaibar during the year 7 AH. She had been married to Kinanah bin Abul-Huqaiq who was killed by the Messenger of Allâh ﷺ during that expedition. The Messenger of Allâh ﷺ freed her and married her. Her manumission was her dowry, and she died in the thirtieth year AH, some say it was fiftieth year AH.

Maimunah bint Al-Harith bin Hazn bin Bujair bin Al-Harim bin Ruwaibah bin 'Abdullah bin Hilal bin 'Aamir bin Sa'sa'ah bin Mu'awiyah. She was the maternal aunt of Khalid bin Al-Walid and 'Abdullah bin 'Abbas. The Messenger of Allâh ﷺ married her in Sarif, a place nine miles outside of Makkah. It was there that she lived and it was there that she died.[2] She was the last among the Mothers of the Believers. She died in the year sixty-three.

This was the total number of wives with whom the Messenger of Allâh ﷺ consummated his marriages making the number eleven. He concluded the marriage contract with seven others, but he did not consummate the marriages with them.



[1] See *Ahmad* 6:277, *Abu Dawud* no. 3931 and *Fathul-Bari* 7:469.

[2] See *Abu Dawud* no. 1843, *Ahmad* 6:333, *At-Tirmidhi* 845 and *Al-Baihaqi* 5/66.

His Servants

There was Anas bin Malik bin An-Nadr Al-Ansari, and Hind and Asma' bin Harithah Al-Aslami, and Rabi 'ah bin Ka'b Al-Aslami.

'Abdullah bin Mas'ud was the carrier of the Prophet's sandals; when he stood he would put them on him, and when he sat he would take them for him until he stood again.

'Uqbah bin 'Aamir Al-Juhani was his mule driver during journeys.

Bilal bin Rabah was the *Mu'adhdhin* and there was also Sa'd, the freed slave of Abu Bakr ﷺ

Dhu Mikhmar was the nephew of An-Najashi, via his brother, or, some say his sister.

Bukair bin Shaddakh Al-Laithi, whose name they also pronounce as Bakr.

And Abu Dharr Al-Ghifari.



His Freed Slaves

Zaid bin Harithah bin Sharahil Al-Kalbi and his son Usamah bin Zaid. Usamah bin Zaid was called 'The beloved, son of the beloved.'

Thawban bin Bujdud whose ancestors were from Yemen.

Abu Kabshah from Makkah. They say that his name was Sulaim, he was martyred at Badr. Others say that he was actually from the lands of the Daus tribe.

Then there were Anasah, Salih (also called Shuqran), Rabah (who was black), and Yasar (from Nuba area).

There was also Abu Rafi' whose name was Aslam, or, they say Ibrahim. He was a slave that Al-'Abbas had given to the Prophet ﷺ who in turn freed him.

There were also Abu Muwaihibah of Muzainah, and Fadalah of Greater Syria.

Rafi' who belonged to Sa'id bin Al-'Aas who died, then he was inherited by his sons. Some of them freed their shares of him, while others retained theirs. So Rafi' came to the Prophet ﷺ seeking his help in that matter, and he gave him what he needed to become free, so he would say, "I am the freed slave of Allâh's Messenger ﷺ."

There was also Mid'am (who was black), given to him by Rifa'ah bin Zaid Al-Judhami. He was from Hisma (near Syria) and he was killed in Wadi Al-Qura.

Then Kirkirah who helped the Prophet ﷺ with his traveling

provisions.

There was Zaid also, who was the grandfather of Hilal bin Yasar bin Zaid.

And also 'Ubaid who was the son of Abdul-Ghaffar.

There was a Tahman, or Kisan, or Mihran, or Dhakwan, or Marwan.

There was Ma'bur the Copt who was given to him by Al-Muqauqis.

There were Waqad, Abu Waqad, Hisham, Abu Dumairah, Hunain, Abu 'Asib and his name was Ahmar, and Abu 'Ubaid.

Safinah was a slave of Umm Salamah رضي الله عنها, the wife of the Prophet ﷺ. She freed him under the condition that he will be serving the Prophet ﷺ. He would say, "Even if she had not made such condition upon me, I would not have separated from Allâh's Messenger ﷺ."

These are the well-known, and they say that there were actually forty of them.

As for the freed slaves who were women; there was Salma Umm Rafi', Barakah Umm Aiman whom he ﷺ inherited from his father. She was the mother of Usamah bin Zaid. There was also Maimunah bint Sa'd, Khadirah and Radwa.



His Animals

The first horse he owned was As-Sakb whom he purchased from a Bedouin from Banu Fazarah for ten silver coins. He was known by the Bedouins as Ad-Darris. But the Prophet ﷺ called him As-Sakb. He had spots on his lower right legs, and he was the first horse the Prophet ﷺ fought on.

He had a horse named Sabhah which he used to race on.

Al-Murtajaz was the horse that he bought from a Bedouin while Khuzaimah bin Thabit was a witness for him, and the Bedouin was from Banu Murrah.

Sahl bin Sa 'd As-Sa'adi said, "There were three of the Messenger of Allâh's horses with me: Lizaz, Az-Zarab, and Al-Luhaif. Lizaz was a gift from Al-Muqauqis, Al-Luhaif was a gift from Rabi'ah bin Abul-Bara' who inherited it from the cattle of Banu Kilab. Az-Zarab was given to him by Farwah bin 'Amr Al-Judhami.

He had a horse called Al-Ward that was given to him by Tamim Ad-Dari, then he gave it to 'Umar who rode it and found it to be swift.

He had a mule named Ad-Duldul which he would ride during journeys. He grew old until he lost his teeth, so he ﷺ would have to grind up his feed for him. He died in Yanbu'. He had a donkey named 'Ufair that died during the Farewell Pilgrimage.

He had twenty milking camels who would give him two giant containers of milk every night. Among the most productive were Al-Hanna', As-Samra' Al-'Uraiyus, As-Sa'diyah, Al-Baghum, Al-Yusairah and Ar-Rayya. He had a milking camel named Burdah

that was given to him by Ad-Dahak bin Sufyan. It would provide as much milk as two of the other most productive camels. He had one named Muhrah which was sent to him by Sa'd bin 'Ubadah from the stock of Banu 'Aqil, and another named Ash-Shuqra'. He had one named Al-'Adaba' which Abu Bakr ﷺ had bought along with another from the stock of Banu Al-Harish for eight hundred dirhams. So Allâh's Messenger ﷺ bought it from him for four hundred dirhams, and that is the camel that he rode for the migration to Al-Madinah. There was also Al-Qaswa' and Al-Jud'a' which he raced and whose speed amazed the Muslims.[1]

There were seven goats he used for milk. They were 'Ajzah, Zamzam, Suqya, Barakah, Warasah, Atlal and Atraf. He also had one-hundred other goats.



[1] See *Al-Bukhari* no. 6501.

His Armor

He had three spears that he got from the armor of Banu Qainuqa', and three bows, one he called Ar-Rawha', another Shawhat, and a yellow one called As-Safra'. He had a shield that had an image of a ram's head on it for which reason he didn't like to use it. But one morning he arose and found that Allâh had removed it.

His sword was called Dhulfiqar which he got on the day of Badr. This is the sword that he saw in his dream about the Battle of Uhud.[1] It had before belonged to Munabbeh bin Al-Hajaj As-Sahmi.

He got three swords from the armor of Banu Qainuqa': a sword from the area called Qula'i, one called Bitar and one called Al-Hanif.

After that, from Al-Fuls, he got one called Al-Mikhdam and another called Rasub which was made in Taiy'.

Anas bin Malik ؓ said, "The lower sheath for Allâh's Messenger's sword was made of silver, the end of its handle was of silver, and between them was a ring that was of silver."

He got two coats of mail from the armor of Banu Qainuqa': one called As-Sughdiyyah and another called Fiddah. Muhammad bin Salamah was reported to have said, "I saw Allâh's Messenger ﷺ [on the day of Uhud] with two coats of mail, Dhatul-Fudul and Fiddah. On the day of Khaibar I saw him with two coats of mail, Dhatul-Fudul and As-Sa'diyah."

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[1] See *Al-Bukhari* no. 4081 and *Muslim* 2272.

His Features

Anas bin Malik ؓ said: "Whenever Abu Bakr As-Siddiq ؓ saw the Prophet ﷺ coming, he used to cite this poetic verse:

'The honest, the chosen, the one inviting to good has appeared;
Glittering like the full moon light with a halo around it.'"

Abu Hurairah ؓ said: "'Umar bin Al-Khattab used to repeat the poetic verses of Zuhair bin Abu Salma about Hirm bin Sinan:

'Had you come from anything but a human being,
You would have been illuminating like the full moon.'

'Umar used to say to his friends, 'Like this the Messenger of Allâh ﷺ was, and none but him.'"[1]

'Ali bin Abu Talib ؓ said, "Between his shoulders was the Seal of Prophethood, and he was the last of the Prophets. He was the most generous of all people, had the widest chest among them and the most truthful in speech among them, the most honoring to his covenant, the most cordial in behavior among them, the most honoring to his companions. Whoever saw him, he would be immediately awed by him, whoever mixed with him, he would love him. I have not seen anyone like him before him nor after him."[2]

Al-Bara' bin 'Azib ؓ said, "Allâh's Messenger ﷺ was of medium build, having wide shoulders with hair reaching to his earlobes. I

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[1] Similar was recorded by Abu Nu'aim in *Dala'il An-Nubuwwah*.

[2] See *Dala'il An-Nubuwwah* by Al-Baihaqi 1:226, and there are supporting narrations for it among the authentic *Ahadith*.

saw some redness in his beard, and I have never seen anything as handsome as him."[1]

Anas bin Malik ﷺ said, "He was the most moderate of build among the people. He was not at all too tall nor too short, having a bright color not too white nor too red, his hair was not too curly nor too straight, but average hair."[2]



[1] *Al-Bukhari* no. 3551 and *Muslim* 2337.
[2] See *Al-Bukhari* no. 3547 and *Muslim* 2347.

His Characteristics

The Messenger of Allâh ﷺ was the bravest of the people. 'Ali bin Abu Talib ﷺ said: "When the fighting got severe, and the people met their enemies, we used to find shelter with the Messenger of Allâh ﷺ."[1]

He was the most generous of the people, he was never to say no when requested anything from anyone.

He was the most patient of all people.

He was more shy than a virgin in her seclusion. He never fixed his gaze on anyone.

He never sought revenge for himself nor did he ever get angry for himself. But whenever the boundaries of Allâh were violated, he used to avenge for them only, and when he was angry, no one could intercede with him.

The far and the near, the weak and the strong were all equal before him, as far as rights were concerned.

He never criticized any kind of food. If he liked it, he would eat of it. If not, he would refrain.

He never ate reclining, nor did he eat on a table. He never prohibited himself from enjoying the permissible things. If he found dried dates, he would eat them. If he found roasted meat, he would eat of that as well. If he found bread baked of wheat or

[1] Similar was recorded in *Ahmad* no. 564, and it was graded authentic by Ahmad Shakir.

barely, he would eat of it. If he found milk, it would be enough for him. He ate watermelon, with fresh dates, and he was particularly fond of sweets and honey.

Abu Hurairah ﷺ narrated: "Allâh's Messenger ﷺ left this world without satisfying his hunger even with barley bread."[1]

It was also said: "Sometimes a month or two would pass before a fire was lit in the house of the Prophet ﷺ, and their food was only dates and water."[2]

He would accept gifts of food and would give something to those who gave a gift to him. But he never ate from charity. He never indulged in luxurious food nor garments. He ate what he had and wore what he had.

He mended his own shoes and patched his own clothes. He helped his family with the daily household chores, and used to visit the sick among the people.

He was the most modest of the people, and would answer the invitation of any who invited him, whether that person was rich or poor, common or noble.

He loved the poor and the needy, and attended their funerals, and visited the sick among them. He never insulted a poor man for his poverty, nor feared a rich because of his power and status.

He used to ride on a horse, a camel, a donkey, and a mule. He would let his servant or someone else ride on the saddle behind him. He never allowed anyone to walk behind him, and used to say:

«خَلُّوا ظَهْرِي لِلْمَلَائِكَةِ»

"Let my back for the angels."[3]

He used to wear woolen garments and sewn shoes. The garment

[1] *Al-Bukhari* no. 5414.

[2] See *Al-Bukhari* no. 6458 and *Muslim* 2972.

[3] See *Ahmad* 3:398, *Ibn Majah* no. 246, *Al-Hakim* 4:281, and *Ibn Hibban* no. 2099 (*Al-Mawarid*). Al-Albani graded it authentic in *As-Sahihah* no. 1557.

he liked most was *Hibarah,* a type of cloak made in Yemen, which had red and white in it.

His ring and its face were made of silver. He used to wear it on his right little finger, or sometimes on the left.

He would tie a stone to his belly out of hunger, preferring the provisions of the life of the Hereafter, to holding the keys to the treasures of this worldly life.

He used to mention Allâh much and never indulged in vain talk. He used to shorten the sermon and prolong the prayer.

Although he had many concerns, he always maintained a cheerful disposition, and offered a smile as a means of greeting.

He liked good scents and disliked bad odors.

He used to entertain the noble; and was generous to the virtuous people. He used to meet all the people cheerfully, and was never known to be rough or unkind to anyone.

He did not deny the permissible playing. He would jest, but would always speak the truth. He would accept the excuse from the one who gave it.

He possessed both male and female slaves, but never felt haughty, or placed himself above them in food or dress.

He never wasted time. He was in the service of Allâh at all times, even when conducting the routine, mundane chores of everyday life.

He was a shepherd, and he said:

«مَا مِنْ نَبِيٍّ إِلَّا وَقَدْ رَعَاهَا»

> *"Allâh did not send any Prophet, except that he was a shepherd."*[1]

'Aishah ﷺ was asked about the character of Allâh's Messenger ﷺ, and she said:

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[1] *Al-Bukhari* nos. 2262, 5453 and *Muslim* no. 2050.

«كَانَ خُلُقُهُ الْقُرْآنَ»

"His character was that of the Qur'an."[1]

He hated for the sake of Allâh and he loved for the sake of Allâh.

In an authentic narration, Anas ؓ said: "I never touched silk or velvet softer than the hand of Allâh's Messenger ﷺ and never smelled any smell regardless of what it was that was more pleasant than the smell of Allâh's Messenger ﷺ. I served Allâh's Messenger ﷺ for ten years, and he never said to me, 'uff' (a minor harsh word denoting impatience) and never blamed me by saying, 'Why did you do so, or why didn't you do so?'"[2]

Allâh the Almighty bestowed on him perfect morals and perfect deeds. He endowed him with knowledge about the early people and the people to come. He revealed to him that which, if the people followed, they would be saved, yet he was illiterate. He never read nor wrote, and despite what the disbelievers say, he had no tutor of any kind. He was born in the desert of Arabia, during the period of ignorance, yet Allâh the Almighty gave to him what he gave to no one before him, nor will He give to anyone after him. Allâh the Almighty chose him above all that exists, so we ask that the peace and blessings of Allâh be upon him until the Day of Judgment.



[1] *Muslim* no. 746, *Abu Dawud* 1342, and *An-Nasa'i* 3:199.

[2] *Al-Bukhari* no. 3561, *Muslim* 2309 and *Abu Dawud* 4774.

His Miracles

Of all the miracles of the Prophet ﷺ, the Qur'ân stands as the greatest. This Book, that is the everlasting Words of the Almighty Allâh, and has His Guarantee of protection from falsehood until the Day of Rising, is like no other book this world has ever known, or will ever know. It is the Book that incapacitated the people of eloquence and fluency. Mankind could never produce ten chapters, or one chapter or even one verse similar to its verses, even if they joined forces all together to accomplish the task. The inimitability of the Noble Qur'ân was confessed by the polytheists and the disbelievers, and even those who rejected it still recognized its truthfulness.

The polytheists asked him to show them a sign. He showed them the splitting of the moon.[1] Allâh the Almighty stated the incident in the Noble Qur'ân, saying:

﴿ٱقْتَرَبَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلْقَمَرُ﴾

"The Hour has drawn near, and the moon has been cleft asunder." (Al-Qamar 54:1)

The Messenger of Allâh ﷺ said:

«إِنَّ اللهَ تَعَالَى زَوَى لِيَ الْأَرْضَ، فَرَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا، وَسَيَبْلُغُ مُلْكُ أُمَّتِي مَا زُوِيَ لِي مِنْهَا»

[1] See *Al-Bukhari* no. 3636 and *Muslim* 2802.

"Allâh has gathered up the earth for me, and I have seen the places where the sun rises and the places where it sets. The domain of my nation will reach to the places I have been shown."[1]

The Messenger of Allâh ﷺ used to deliver the sermon on a palm-tree trunk. When he began using a pulpit to deliver the sermon on, the tree trunk wept out of eagerness for his speech. It would not stop crying until the Messenger of Allâh ﷺ touched it with his hand, and consoled it.[2]

It is authentically reported that water gushed forth from between his fingers on more than one occasion.[3]

Pebbles in his hand were heard glorifying Allâh the Almighty, then he put them in the hand of Abu Bakr, then 'Umar, then Uthman and they glorified Allâh.[4] They used to hear the glorification of the food, while he ate it.[5] The trees and stones used to greet him.[6] The poisoned shoulder of a sheep told him it was poisoned, and not to eat of it.[7] The one who ate it with him died, while the Messenger of Allâh ﷺ lived for four years after him.

A wolf testified to his Prophethood,[8] and once he passed by a camel that was used for bringing water. When the camel saw him, it brought its load down. The Messenger of Allâh ﷺ said:

«إِنَّهُ شَكَا كَثْرَةَ الْعَمَلِ وَقِلَّةَ الْعَلَفِ»

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[1] *Muslim* no. 2889.

[2] *Al-Bukhari* no. 3583 and 3584.

[3] See *Al-Bukhari* nos. 3572-3579 and *Muslim* 1856, 2279, 3013 and others.

[4] Recorded by At-Tabarani in *Al-Awsat*. In *Majma'uz-Zawa'id* 5:179 Al-Haithami said, "Its chain is authentic." See also *Dala'il An-Nubuwwah by Abu Nu'aim pp. 431-432 and Fathul-Bari* 8:592.

[5] *Al-Bukhari* no. 3579.

[6] *Muslim* no. 2277 and *At-Tirmidhi* 3624.

[7] *Abu Dawud* no. 4512 and a short version is recorded in *Al-Bukhari* no. 4249 and *Muslim* 2190.

[8] *Ahmad* 2:306 and 3:83. *Sharh As-Sunnah* by Al-Baghawi 15:87, *Al-Hakim* 4:467, *Ibn Hibban* no. 6494. Al-Albani said that the chain of *Ahmad* is authentic. See *As-Sahihah* no. 122.

"It complains to me about the hard tasks it is charged with, and the little fodder it is given."[1]

Another time, he entered a garden where he found a camel. When it saw him, it shed tears. The Messenger of Allâh ﷺ said to its owner:

«إِنَّهُ شَكَا إِلَيَّ أَنَّكَ تُجِيعُهُ وَتُدْئِبُهُ»

"It complains to me that you overburden it, and starve it."[2]

One day he entered a garden where he found two stampeding camels, and their owner could not control them. When one of the camels saw the Messenger of Allâh ﷺ, it came and knelt down before him. The Messenger of Allâh ﷺ muzzled it and gave the lead to its owner. The other camel then came and subjugated to him.[3]

During one journey he was sleeping when a tree shot up, splitting the earth, and stood in the place where he was laying. When he awoke, the people told him what had happened, to which he replied:

«هِيَ شَجَرَةٌ اسْتَأْذَنَتْ رَبَّهَا أَنْ تُسَلِّمَ عَلَى رَسُولِ اللهِ ﷺ فَأَذِنَ لَهَا»

"It was a tree that asked permission from its Lord to greet Allâh's Messenger, so He permitted it."

And he ﷺ ordered two trees to combine and they did. Then he ordered them to return to their places depart from each other, and they did. [4]

A Bedouin asked him to show him a sign. The Messenger of Allâh ﷺ ordered a tree to come to him. The tree came, after

[1] See *Ahmad* 4:173 and *Sharh As-Sunnah* by Al-Baghawi 13:295. Al-Albani indicated its authenticity in *Al-Mishkat* no. 5922.

[2] See *Ahmad* 1:204, *Abu Dawud* no. 2549, it was graded authentic by Al-Albani.

[3] See *Dala'il An-Nubuwwah* by Abu Nu'aim pp. 383-384.

[4] This is part of the earlier narration that mentioned the camel putting down its load.

cutting its roots, and stood before him. Then he ordered it to return to its place, and it did so.[1]

And another time when he wanted to slaughter six camels at the same time. It was said that each one of them had tried to push the other out of the way, in an effort to be the first one to be slaughtered.[2]

He ﷺ once rubbed the udder of an extremely old ewe, and the udder swelled and overflowed with milk. So he drank his fill of it, and then gave it to Abu Bakr ؓ to drink.[3] Such event was mentioned in the story of the tents of Umm Ma'bad Al-Khuza'i.[4]

Qatadah bin An-Nu'man Az-Zafari's eye was gouged out and it fell into his hand. The Messenger of Allâh ﷺ put the eye back into its place, and consequently it was better and sharper than before.[5]

He put some of his saliva in the eye of 'Ali bin Abu Talib when it had an infection. It recovered, with no sign of infection ever after that. He prayed unto Allâh in his favor, when he was sick, and he became healthy. Because of that supplication of the Prophet ﷺ, 'Ali would never complain about that ailment again.[6]

'Abdullah bin 'Atik's leg was wounded, so the Messenger of Allâh ﷺ rubbed it, and it was cured.[7]

He foretold that he would kill 'Ubayy bin Khalaf on the day of Uhud. During the battle, the Messenger of Allâh ﷺ gave him a

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[1] See *At-Tirmidhi* no. 3632 and *Al-Mishkat* nos. 5925, 5926 where Al-Albani graded it authentic.

[2] This was during the Farewell Pilgrimage. It was recorded in *Abu Dawud* no. 1765 and Al-Albani graded it authentic.

[3] See *Ahmad* 1:379, 453, 457 and 462 and *Ibn Hibban* no. 6504, its chain is *Hasan*.

[4] See *Sharh As-Sunnah* by Al-Baghawi 13:261 and *Al-Hakim* 3:9 and *Al-Mishkat* p. 1673 where Al-Albani indicated its authenticity.

[5] *Al-Hakim* 3:295.

[6] *Al-Bukhari* no. 3701 and *Muslim* nos. 2404, 2406.

[7] *Al-Bukhari* no. 4039.

superficial scratch, from which he later died.[1]

Sa'd bin Mu'adh said to his brother, 'Umayyah bin Khalaf, "I heard Muhammad saying that he is the one who will kill you." 'Umayyah was killed on the day of Badr in the state of disbelief.[2]

On the day of the Battle of Badr, he foretold which of the polytheists would be killed, as well as the places where they would fall. Every single one of them died at the very place he had mentioned.[3]

He foretold that some of his followers, among them was Umm Haram bint Milhan, would invade overseas lands, and it happened as he had said.[4]

He foretold that 'Uthman would suffer a great affliction,[5] and he was murdered.

He said about Al-Hasan ﷺ:

«إِنَّ ابْنِي هَذَا سَيِّدٌ، وَلَعَلَّ اللهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ مِنَ الْمُؤْمِنِينَ عَظِيمَتَيْنِ»

"Indeed, this son of mine is a master and may Allâh make reconciliation between two great groups of the believers through him."[6]

This too, came to pass exactly as the Prophet ﷺ had requested.

He told his Companions who the murderers of the pseudo-prophet Al-Aswad Al-Ansi were, on the very night that he was being killed in San'a', Yemen.[7] He told them the same thing about Khosrau, and it happened just as he ﷺ had foretold.

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[1] See *Al-Hakim* 2:327 and *Dala'il An-Nubuwwah* by Al-Baihaqi 3:258-259 and the same title by Abu Nu'aim pp. 482-483.

[2] Al-Bukhari no. 3950 and by calling him his brother he only means his comrade.

[3] *Muslim* nos. 1779, and *Abu Dawud* 2681.

[4] *Al-Bukhari* no. 2877, 2878 and *Muslim* no. 1912.

[5] *Al-Bukhari* no. 3695 and *Muslim* 2403.

[6] See *Al-Bukhari* no. 3704, *Abu Dawud* 4662, *At-Tirmidhi* 3773, *An-Nasa'i* 3:107 and *Ahmad* 5:49.

[7] He claimed that he was a prophet. His name was 'Ubhalah bin Ka'b.

He foretold about Ash-Shaima' bint Buqailah Al-Azdiyah that she would die on a mule wearing a black head covering. She died during the time of Abu Bakr As-Siddiq in the army of Khalid bin Al-Walid as he described.[1]

He said to Thabit bin Qais bin Shammas:

«تَعِيشُ حَمِيدًا، وَتُقْتَلُ شَهِيدًا»

"You will live a praiseworthy life, and die as a martyr."

So, he lived praiseworthy life and was killed as a martyr at the Battle of Al-Yamamah.[2]

He said about one of those who claimed Islam participating in a battle with him:

«إِنَّهُ مِنْ أَهْلِ النَّارِ»

"He is one of the inhabitants of the Fire."

Allâh the Almighty brought that prophecy to pass when that very same man committed suicide.[3]

He supplicated for 'Umar bin Al-Khattab ﷺ to Islam, and 'Umar accepted Islam accordingly.[4]

He supplicated for 'Ali bin Abu Talib ﷺ to be protected from heat and cold, and from that time 'Ali felt neither heat nor cold.[5]

He asked Allâh the Almighty to bestow on Ibn 'Abbas ﷺ the understanding of the religion, and the interpretation of the

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[1] See *Majma'uz-Zawa'id* 8:288-289 where Al-Haithami attributed it to At-Tabarani.

[2] *Al-Hakim* 3:234. Ibn Hajar mentioned it in *Fathul-Bari* 6:621 and he attributed it to Ibn Sa'd and said, "This is a strong *Mursal* chain." (That is, a chain of narrators reaching only one Companion) See *Al-Bukhari* no. 2845 where the martyrdom of Thabit is mentioned, and also *Muslim* no. 119.

[3] *Al-Bukhari* no. 2898 and *Muslim* 112.

[4] *At-Tirmidhi* no. 3681, *Ahmad* 2:95 and *Al-Hakim* 3:83. It was graded authentic by Al-Albani.

[5] *Ahmad* 1:133 and *Ibn Majah* no. 117. It was graded good by Al-Albani.

Qur'ân.[1] He was later known as the most knowledgeable and wise person, due to his immense knowledge.

He supplicated for Anas bin Malik رضي الله عنه that he live long and have an abundance of wealth and children, and that Allâh bless him in that. As a result, Anas is said to have had 120 male children; that his palm-trees would produce dates twice a year, and that he lived to be more than 120 years old.[2]

When 'Utaibah bin Abu Lahab tore the shirt of the Messenger of Allâh ﷺ and caused him harm, he invoked Allâh against him, for him to be killed by a dog. A lion tore him to pieces in Az-Zarqa', in Greater Syria.[3]

While he was delivering the sermon, a man complained to him about the drought. In response, he raised his hands to Allâh and asked for rain. Although there were no traces of clouds in the sky, suddenly they appeared; rain fell and lasted for a complete week. When the people complained about too much rain, fearing it would destroy their property, the Messenger of Allâh ﷺ asked Allâh to withhold the rain. Thereupon, the rain stopped and the people went out walking in the sun.[4]

The people that were participating at the Battle of the Trench - and they were one thousand - were fed with a few handfuls or less of wheat. After eating their fill there was more food than when they started.[5]

Also regarding the people of Khandaq; they were fed by a small amount of dates brought in by the daughter of Bashir bin Sa'd for her father and her maternal uncle 'Abdullah bin Rawahah.[6]

On another occasion, he ﷺ ordered 'Umar bin Al-Khattab رضي الله عنه to provide for four hundred horsemen with a small pile of dates. He

[1] *Al-Bukhari* no. 75, *Muslim* 2477, *At-Tirmidhi* 3824 and *Ibn Majah* 166.

[2] *Al-Bukhari* no. 1982 and *Muslim* 2481.

[3] See *Majma'uz-Zawa'id* 6:9 and *Dala'il An-Nubuwwah* by Abu Nu'aim p. 454, and *Al-Hakim* 2:539, and Ibn Hajar graded it *Hasan* in *Fathul-Bari* 4:39.

[4] See *Al-Bukhari* no. 1013, *Muslim* 897, *Abu Dawud* 1174 and *An-Nasa'i* 3:154.

[5] *Al-Bukhari* no. 4102 and *Muslim* 2039.

[6] See *Dala'il An-Nubuwwah* by Al-Baihaqi 3:427 and *Seerat Ibn Hisham* 2:218.

did what he was ordered; every man ate to his fill, and the pile remained as it was originally, without being depleted by even as much as a single date.[1]

He fed eighty men in the house of Abu Talhah with a few loaves of barley that Anas carried under his arm.[2]

He fed an army with the provisions brought by Abu Hurairah ﷺ until all of them ate to their fill. The remained of it was brought back, from which there were provisions for the remainder of the Prophet's life. This continued through the lives of Abu Bakr, 'Umar, and lasted until 'Uthman was martyred, may Allâh be pleased with them. Then, according to what has been reported about it, it was carried in a battle in the cause of Allâh and it amounted to fifty bushels.[3]

He ﷺ was presented with a dish of food as a gift uppon his marriage to Zainab ﷺ. From that dish, he fed many people, and when everyone had had his fill, the dish was returned to him, and the leftover food that remained was more than what was originally given to him as a gift.[4]

On the day of Hunain, he threw a handful of dust at the enemies' eyes. Allâh defeated that army by causing dust to enter into the eyes of everyone of them.[5] Allâh the Almighty tells us about this incident when He says:

﴿وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ ٱللَّهَ رَمَىٰ﴾

> *"And you (Muhammad ﷺ) threw not when you did throw, but Allâh threw."* (*Al-Anfal* 8:17)

On the night of the migration, he went out and threw dust at those who were waiting to kill him, about one hundred men, and as a result they were temporarily blinded and did not see him

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[1] See *Ahmad* 4:174.

[2] *Al-Bukhari* no. 3578, *Muslim* 2040, *At-Tirmidhi* 3629 and *Al-Muwatta'* 2:927.

[3] *At-Tirmidhi* no. 3839 and it was graded *Hasan* (fair) by Al-Albani.

[4] *Al-Bukhari* no. 5163 and *Muslim* 1428.

[5] See *Muslim* no. 1775.

when he left Makkah.[1]

When Suraqah bin Malik bin Ju'shum followed him, intending to kill him, to seize the prize proclaimed by the polytheists, the legs of his horse sank into the sand causing him to fall. Suraqah then asked the protection of the Messenger of Allâh ﷺ and asked him to invoke Allâh for him. The Messenger of Allâh ﷺ prayed to Allâh in his favor, and Allâh saved him in response to the invocation of His Prophet.[2]

Although the Messenger of Allâh ﷺ had many countless miracles and clear signs that are far more than those presented here, only those that have been authenticated were mentioned in the preceding section.



[1] See *Ibn Hisham* 1:483.

[2] *Al-Bukhari* no. 3908 and *Muslim* 2009.

Short Biographies of the Ten Companions

Who were given the Tidings of Paradise

Abu Bakr As-Siddiq ﷺ

His proper name was 'Abdullah bin Abu Quhafah. His father was 'Uthman bin 'Aamir bin 'Amr bin Ka'b bin Sa'd bin Taim bin Murrah bin Ka'b bin Luai bin Ghalib At-Taimi Al-Qurashi. His lineage met with that of the Messenger of Allâh ﷺ at Murrah bin Ka'b. His mother was Ummul-Khair Salma bint Sakhr bin 'Aamir bin Ka'b bin Sa'd bin Taim bin Murrah.

Abu Bakr ﷺ lived for sixty-three years,[1] just like his best friend, the Messenger of Allâh ﷺ. He was the first of this nation to accept Islam, and the best of them after Allâh's Messenger ﷺ. He held the office of *Khalifah* (caliph) for two and a half years, and some say it was ten days short of two years and four months,. Others say two years only, while still others say it was twenty months.

His Children

'Abdullah who accepted Islam early and was a Companion of the Prophet ﷺ. He came to the Prophet ﷺ and Abu Bakr when they were in the cave.[2] He was hit by an arrow at the battle of At-Ta'if and died during the *Khilafah* (caliphate) of his father.

Asma' was nicknamed *Dhatun-Nitaqain* (the woman of the two girdles), because she tore her girdle to bind the food to carry it for the Messenger of Allâh ﷺ and Abu Bakr ﷺ when they were

[1] *Muslim* no. 2348.

[2] See *Al-Bukhari* no. 3905.

hiding from their enemies in the cave. She was the wife of Az-Zubair bin Al-'Awwam and she migrated to Al-Madinah when she was pregnant. She later gave birth to 'Abdullah bin Az-Zubair, who was the first Muslim to be born in Al-Madinah after the migration. Her mother was Qutailah bint 'Abdul-'Uzza from the tribe of 'Aamir bin Luai. Her mother died having never embraced Islam.

'Aishah the truthful was one of the wives of the Prophet ﷺ.

'Abdur-Rahman was 'Aishah's maternal brother. He witnessed and fought in the Battle of Badr against the Muslims, but he later accepted Islam. Her mother was Umm Ruman, the daughter of 'Aamir bin 'Uwaimir bin 'Abd Shams bin 'Attab bin Udhainah bin Subai' bin Dhuman bin Al-Harith [bin Ghanm] bin Malik bin Kinanah. She accepted Islam, migrated, and died during the lifetime of the Prophet ﷺ.

Abu 'Atiq, Muhammad bin 'Abdur-Rahman was born during the lifetime of Allâh's Messenger ﷺ.

And we do not know among the Companions of the Prophet ﷺ any four other than these, some of whom were the parents of others.

Muhammad bin Abu Bakr was born in the year of the Farewell Pilgrimage,[1] and his mother was Asma' bint 'Umais Al-Khath'amiyyah. He was killed in Egypt, where he was buried.

Umm Kulthum bint Abu Bakr was born after the death of Abu Bakr. Her mother was Habibah, some say her name was Fakhitah bin Kharijah bin Zaid bin Abi Zuhair Al-Ansari. She later married Talhah bin 'Ubaidullah.

He had three sons and three daughters, all of them were Companions of the Prophet ﷺ except for Umm Kulthum, and Muhammad who was born during the life of the Prophet ﷺ.

Abu Bakr ﷺ died in Jumadiul-Akhirah while three nights remained, during the year 13 AH.

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[1] *Muslim* no. 1218.

Abu Hafs, 'Umar bin Al-Khattab ﷺ

Ibn Nufail bin 'Abdul-'Uzza bin Riyah bin 'Abdullah bin Qurt bin Razah bin 'Adi bin Ka'b bin Luai bin Ghalib. His lineage meets the Prophet's at Ka'b bin Luai. His mother was Hantamah bin Hashim. They say he was Hisham bin Al-Mughirah bin 'Abdullah bin 'Umar bin Makhzum. He accepted Islam in Makkah and both of them had the distinction of witnessing all the battles with the Messenger of Allâh ﷺ.

His Children

Abu 'Abdur-Rahman (having the name 'Abdullah) accepted Islam early and migrated with his brother to Al-Madinah. He was known as one of the prominent Companions of the Messenger of Allâh ﷺ.

Hafsah, the wife of the Prophet ﷺ. Her mother was Zainab bint Maz'un.

'Aasim bin 'Umar was born during the lifetime of the Prophet ﷺ. His mother was Umm 'Aasim Jamilah bint Thabit bin Abul-Aqlah.

Zaid the older and **Ruqayyah,** were both the children of Umm Kulthum bint 'Ali bin Abu Talib.

Zaid the younger, and **Ubaidullah** were the children of Umm Kulthum bint Jarwal Al-Khuza'iyah.

'Abdur-Rahman the older, 'Abdur-Rahman the middle, called Abu Shahmah, was lashed for drinking wine. His mother was the freed slave named Lihayyah.

'Abdur-Rahman the youngest, was also the son of a freed female slave, her name was Fakihah.

'Iyad bin 'Umar, whose mother was 'Aatikah bint Zaid bin 'Amr bin Nufail.

'Abdullah the youngest was the son of Sa'idah bint Rafi' Al-Ansari, from the tribe of 'Amr bin 'Awf.

Fatimah bint 'Umar. Her mother was Umm Hakim bint Al-Harith bin Hisham.

Ummul-Walid bint 'Umar, about whom there is speculation about her existence. Some doubt whether there was a daughter of 'Umar رضي الله عنه known as Ummul-Walid or it is the nickname of Fatimah.

Zainab bint 'Umar, who was the sister of the younger 'Abdur-Rahman.

'Umar رضي الله عنه remained caliph for ten years and six-and-a-half months. He was killed at the end of Dhul-Hijjah 23 AH, at the age of 63, the same age as the Messenger of Allâh ﷺ, and his friend Abu Bakr As-Siddiq رضي الله عنه.



Abu 'Abdullah, 'Uthman bin 'Affan ﷺ

Ibn Abul-'Aas bin Umayyah bin 'Abd Shams bin 'Abd Manaf. His lineage meets with that of Allâh's Messenger ﷺ at 'Abd Manaf, the fifth ancestor.

His mother was 'Arwa bint Kuraiz bin Rabi'ah bin Habib bin 'Abd Shams bin 'Abd Manaf. Her mother was Umm Hakim Al-Baida' bint 'Abdul-Muttalib.

He embraced Islam at its early stages. He made both migrations; to Ethiopia as well as to Al-Madinah. He was married to two of the daughters of the Prophet ﷺ. His caliphate lasted for eleven years, eleven months, and twenty days. They also say it lasted for eleven years, eleven months, and eighteen days. He was killed on eighteenth of Dhul-Hijjah, after the afternoon prayer, while he was fasting, in 35 AH. He died at the age of eighty-two.

His Children

'Abdullah the eldest, whose mother was Ruqayyah, the daughter of the Messenger of Allâh ﷺ. He died when he was only six years old, and the Messenger of Allâh ﷺ helped place him into his grave.

'Abdullah the youngest was the son of Fakhitah bint Ghazwan the sister of 'Utbah.

'Umar, Khalid, Aban and **Maryam**. Their mother was Umm

'Amr bint Jundub bin 'Amr bin Humamah from the Azd branch of the Daus tribe.

Al-Walid, Sa'id and **Umm 'Uthman.** Their mother was Fatimah bint Al-Walid bin 'Abd Shams bin Al-Mughirah bin 'Abdullah bin 'Umar bin Makhzum.

'Abdul-Malik did not have progeny, and died after reaching manhood. His mother was Ummul-Banin bint 'Uyainah bin Hisan bin Hudhaifah bin Zaid.

'Aishah, Umm Aban and **Umm 'Amr**. Their mother was Ramlah bint Shaibah bin Rabi'ah.

Umm Khalid, Arwa, and **Umm Aban the younger.** Their mother was Na'ilah bint Al-Furafisah bin Al-Ahwas bin 'Amr bin Tha'labah bin Al-Harith bin Hisan bin Damdam bin 'Adi bin Janab from the family of Kalb bin Wabarah.



Abul-Hasan, 'Ali bin Abu Talib ﵁

Abu Talib was the son of 'Abdul-Mutalib. So 'Ali was the cousin of the Messenger of Allâh ﷺ. His mother was Fatimah bint Asad bin Hashim bin 'Abd Manaf, the first Hashimite to give birth to a Hashimite. She accepted Islam, and migrated to Al-Madinah, where she died during the lifetime of the Prophet ﷺ.

'Ali married Fatimah, the daughter of the Messenger of Allâh ﷺ, and she gave birth to Al-Hasan, Al-Husain, and Muhassin, who passed away when he was very young.

His Children

Muhammad bin Al-Hanafiyyah, whose mother was Khawlah bint Ja'far, from the tribe of Hanifah.

'Umar bin 'Ali and his sister **Ruqayyah the elder** were twins. Their mother was Taghlibiyyah.

Al-'Abbas bin 'Ali the eldest was also called As-Saqqa', and was killed with Al-Husain. His full brothers were **'Uthman, Ja'far,** and **'Abdullah**. Their mother was Ummul-Banin Al-Kilabiyyah.

'Ubaidullah, and **Abu Bakr.** They did not have any progeny, and their mother was Laila bint Mas'ud An-Nahshiliyyah.

Yayha bin 'Ali died when he was small, and his mother was Asma' bin 'Umayis.

Muhammad bin 'Ali the younger was born of a slave woman

and did not leave any offspring.

Ummul-Hasan and **Ramlah** Their mother was Umm Sa'id bint 'Urwah bin Mas'ud Ath-Thaqafi.

Zainab the youngest, Umm Kulthum the youngest, Ruqayyah the youngest, Umm Hani, Ummul-Kiram, Umm Ja'far whose proper name was Jumanah, **Umm Salamah, Maimunah, Khadijah, Fatimah,** and **Umamah** were all daughters of 'Ali from various women.

His caliphate lasted four years, seven months, and some days, there are different opinions concerning number of days. He was killed at the age of sixty-three in 40 AH, some say he was sixty-five, fifty-eight, or fifty-seven.



Abu Muhammad, Talhah bin 'Ubaidullah ﵁

Ibn 'Uthman bin 'Amr bin Ka'b bin Sa'd bin Taim bin Murrah bin Ka'b bin Luai bin Ghalib. His lineage meets with that of Allâh's Messenger ﷺ at Murrah bin Ka'b.

His mother was As-Sa'bah bint Al-Hadrami the sister of Al-'Ala' bin Al-Hadrami. Al-Hadrami's name was 'Abdullah bin 'Abbad bin Akbar bin 'Awf bin Malik bin 'Uwaif bin Khazraj bin Iyyad bin As-Sidq. His mother accepted Islam and died as a Muslim.

He was among the early converts to Islam. He participated in the Battle of Uhud, and succeeding battles. He did not fight in the Battle of Badr because he was in Greater Syria, conducting some trade. The Messenger of Allâh ﷺ however, allocated for him his share of the booty.

His Children

Muhammad As-Sajjad was killed with his father. He had a brother **'Imran,** and their mother was Hamnah bint Jahsh.

Musa bin Talhah, whose mother was Khawlah bint Al-Qa'qa' bin Ma'bad bin Zurarah.

Ya'qub, Isma'il and **Ishaq,** their mother was Umm Aban bint 'Utbah bin Rabi'ah.

Zakariyyah and **'Aishah,** their mother was Umm Kulthum bint Abu Bakr As-Siddiq, may Allâh be pleased with them all.

'Isa and **Yahya,** their mother was Su'da bint 'Awf Al-Murriyah.

Umm Ishaq bint Talhah whose mother was Ummul-Harith bint Qasamah bin Hanzalah of At-Ta'i.

The children of Talhah totaled eleven, and he was killed during the Battle of Al-Jamal, in the year 36 AH, at the age of sixty-two.

Abu Abdullah, Az-Zubair bin Al-'Awwam رضي الله عنه

He was Az-Zubair bin Khuwailid bin Asad bin 'Abdul-'Uzza bin Qusai bin Kilab. His lineage meets with that of Allâh's Messenger ﷺ at Qusai bin Kilab, his fifth ancestor. His mother was Safiyyah bint 'Abdul-Mutalib the aunt of Allâh's Messenger ﷺ who accepted Islam and migrated to Al-Madinah.

He made the two migrations and performed the prayer facing the two *Qiblahs*. He was the first to unsheathe his sword in the way of Allâh the Almighty, and he was a disciple of the Messenger of Allâh ﷺ.[1]

His Children

'Abdullah was the first person to be born in Islam after the migration.[2]

Al-Mundhir, 'Urwah, 'Aasim, Al-Muhajir, Khadijah the older, Ummul-Hasan and **'Aishah.** Their mother was 'Asma' bint Abu Bakr As-Siddiq.

Khalid, 'Amr, Habibah, Sawdah, and **Hind.** Their mother was Umm Khalid bint Khalid bin Sa'id bin Al-'Aas.

Mus'ab, Hamzah, and Ramlah. Their mother was Ar-Rabab bint Unaif from Al-Kilab.

'Ubaidah, Ja'far and **Hafsah.** Their mother was Zainab bint Bishr

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[1] *Al-Bukhari* no. 2846.

[2] See *Al-Bukhari* no. 3909.

of the tribe of Qais bin Tha'labah.

Zainab bint Az-Zubair. Her mother was Umm Kulthum bint 'Uqbah bin Abu Mu'ait.

Khadijah the younger whose mother was Al-Jalal bint Qais from the tribe of Asad bin Khuzaimah.

The children of Az-Zubair bin Al-'Awwam totaled twenty-one.

He was killed in the year 67 AH on the day of the Battle of Al-Jamal at the age of sixty-six or sixty-seven.



Abu Ishaq,
Sa'd bin Abu Waqqas رضي الله عنه

The proper name of Abu Waqqas was Malik bin Uhaib bin 'Abd Manaf bin Zuhrah bin Kilab. His lineage meets that of Allâh's Messenger ﷺ at Kilab bin Murrah.

His mother was Hamnah bint Sufyan bin Umayyah bin 'Abd Shams bin 'Abd Manaf.

He accepted Islam during the early period, he used to say, "There was a time when I was one third of Islam."[1] He took part in Badr and all of the battles with Allâh's Messenger ﷺ. He was the first to shoot an arrow in the Cause of Allâh. This took place in Rabigh during the first year after migration, when a skirmish broke out between the Muslims and the polytheists.

His Children

Muhammad, who was killed by Al-Hajjaj.

'Umar, who was killed by Al-Mukhtar bin Abu 'Ubaid.

'Aamir and **Mus'ab** were *Hadith* narrators.

'Umair, Salih and **'Aishah** of Banu Sa'd.

He died in the year 55 AH, at the age of some 70 years, in his palace at Al-'Atiq about ten miles outside of Al-Madinah. He was carried on the shoulders of men to Al-Madinah, and was the last to die of the ten who were given the glad tidings of Paradise.



[1] Meaning the third to accept Islam. See *Al-Bukhari* no. 3726.

Abul-A'war, Sa'id bin Zaid bin 'Amr رضي الله عنه

'Amr was the son of Nufail bin 'Abdul-'Uzza bin Rabah bin 'Abdullah bin Qurt bin Razah bin 'Adi bin Ka'b bin Luai bin Ghalib. His lineage meets with that of Allâh' Messenger ﷺ at Ka'b bin Luai.

His mother was Fatimah bint Ba'jah bin Umayyah bin Khuwailid from the Mulaih branch of the tribe of Khuza'ah. He was the cousin of 'Umar bin Al-Khattab and he married his sister Umm Jamil bint Al-Khattab.

He accepted Islam in the early period but he did not witness the Battle of Badr.

His Children

'Abdullah who was a poet. Az-Zubair bin Bakkar said, "He had few sons."

Sa'id bin Zaid died in the year 51 AH, when he was 70-some years old.



Abu Muhammad, 'Abdur-Rahman bin 'Awf bin 'Abd 'Awf ؓ

'Abd 'Awf was the son of 'Abd bin Al-Harith bin Zuhrah bin Kilab. So his lineage meets that of Allâh's Messenger ﷺ at Kilab bin Murrah.

His mother was Ash-Shifa', and they say her name was Al-'Anqa' bint 'Awf bin ['Abdul-Harith] bin Zuhrah, and she was one of those who migrated.

He accepted Islam early and participated in the Battle of Badr and the other battles with Allâh's Messenger ﷺ.

It is also authentically narrated that the Messenger of Allâh ﷺ performed the prayer behind him, during the expedition of Tabuk.[1]

His Children

Salim the eldest, who died before Islam.

Ummul-Qasim was born before Islam.

Muhammad was born in Islam, and he was nicknamed after him.

Ibrahim, Humaid and **Isma'il.** Their mother was Umm Kulthum

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[1] *Muslim* no. 274 and a brief version with *Al-Bukhari* no. 182. The occasion was that the Prophet ﷺ was delayed for the *Fajr* prayer so the people had him begin the prayer.

bint 'Uqbah bin Abu Mu'ait bin Abu 'Amr bin Umayyah bin 'Abd Shams bin 'Abd Manaf. She was one of those who migrated and one of those who pledged to the Prophet ﷺ. And all of 'Abdur-Rahman's children by her were among those who migrated and pledged to the Prophet ﷺ, and they were all *Hadith* narrators.

'Urwah bin 'Abdur-Rahman was killed in Africa [and his mother was Nahirah bint Hani bin Qaisah bin Mas'ud bin Sha'ban].

Salim the younger was also killed in Africa. His mother was Sahlah bint Suhail bin 'Amr and he was the maternal brother of Muhammad bin Abu Hudhaifah bin 'Utbah.

'Abdullah the eldest was also killed in Africa, and his mother was from the tribe of 'Abdul-Ashhal.

Abu Bakr bin 'Abdur-Rahman, and **Abu Salamah the Faqih** whose name is 'Abdullah the younger. His mother was Tamadur bint Al-Asbagh from Kilab. She was the first of their tribe to marry into the Quraish.

'Abdur-Rahman bin 'Abdur-Rahman, and **Mus'ab bin 'Abdur-Rahman** who was a police commander of Al-Madinah for Marwan bin Al-Hakam.

Abu Muhammad died in Al-Madinah at the age of seventy-two and was buried in Al-Baqi' in the year 32 AH, during the caliphate of 'Uthman, who performed the funeral prayer for him.



Abu 'Ubaidah, 'Aamir bin 'Abdullah bin Al-Jarrah رضي الله عنه

Al-Jarrah was the son of Hilal bin Uhaib bin Dabbah bin Al-Harith bin Fihr bin Malik. Abu 'Ubaidah's mother was Umm Ghanm bint Jabir bin 'Abdul-'Uzza bin 'Aamir bin 'Umairah bin Wadi'ah bin Al-Harith bin Fihr. They also say that her name was Umaimah bint Ghanm bin Jabir bin 'Abdul-'Uzza. His lineage meets that of Allâh's Messenger ﷺ at Fihr bin Malik.

He accepted Islam before the Messenger of Allâh ﷺ entered the house of Al-Arqam. He participated in Badr and other battles with Allâh's Messenger ﷺ.

He removed two links of chain from a helmet that penetrated the face of the Prophet ﷺ on the day of the Battle of Uhud with his teeth causing them to break. They say broken teeth never looked as good as they did on Abu 'Ubaidah.[1]

His Sons

He had two sons, **Yazid** and **'Umair**; neither of whom had any children.

He died of the plague of 'Amawas[2] in the 18 AH at the age of

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[1] See *Al-Hakim* 3:266.

[2] An area in Palestine near Jerusalem, it is famous for a plague that killed a number of Companions, may Allâh be pleased with them.

fifty-eight. Mu'adh bin Jabal performed the funeral prayer for him - or, as some say - 'Amr bin Al-'Aas. He was buried in a village called 'Amta in the low lands of Bisan (of Jordan).

Abu 'Ubaidah killed his father, who was a disbeliever, at the Battle of Badr.[1] It was about this incident that Allâh the Almighty revealed:

﴿لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ يُوَآدُّونَ مَنْ حَآدَّ ٱللَّهَ وَرَسُولَهُۥ وَلَوْ كَانُوٓا۟ ءَابَآءَهُمْ أَوْ أَبْنَآءَهُمْ أَوْ إِخْوَٰنَهُمْ أَوْ عَشِيرَتَهُمْ ۚ أُو۟لَـٰٓئِكَ كَتَبَ فِى قُلُوبِهِمُ ٱلْإِيمَـٰنَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ ۖ وَيُدْخِلُهُمْ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَا ۚ رَضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ۚ أُو۟لَـٰٓئِكَ حِزْبُ ٱللَّهِ ۚ أَلَآ إِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْمُفْلِحُونَ ﴿٢٢﴾﴾

"You will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written faith in their hearts, and strengthened them with Ruh (proofs, light and true guidance) from Himself. And We will admit them to Gardens (Paradise) under which rivers flow to dwell therein (forever). Allâh is pleased with them, and they with Him. They are the Party of Allâh. Verily it is the Party of Allâh that will be the successful." (*Al-Mujadilah 58:22*)



[1] See *Al-Isabah* 5:286 where Ibn Hajar said, "It was recorded by At-Tabarani with a good chain.'"

This is the completion of my work on the biography of the Prophet ﷺ, and that of the Ten Companions, may Allâh be pleased with them and those who followed them faithfully until the Day of Judgment.

Completed on Wednesday during the first ten days of Jumada Al-Awwal in the year 732 AH.

May the peace and blessings of Allâh be upon our master Muhammad and upon his family and Companions...

